

**Discussing the Arguments Used By Those
Who Permit the *Mawlid*
(Celebration of the Birthday of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

Introduction

With the purported date of the birth of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, less than a month away, it is time again to discuss the ostensible evidence used to sanction the celebration of the *Mawlid*. In addition to the broad points related to the *Mawlid* that I discussed in the companion piece to this article, “Issues Related to *Al-Mawlid an-Nabawî* (The Prophetic Birthday)”, we will see here that there are no specific evidences sanctioning the *Mawlid*. Rather, those who call to it use general evidences, or specific evidences related to other matters and then perform *Qiyâs* (Analogous Example) upon them for the *Mawlid*.

With regards to the matter of using general evidences in ways that they were not used by the first three generations, we say:

General Evidences Cannot Be Used To Sanction Specific Actions

What is meant by this is that the celebration of the *Mawlid* is a specific deed, with specific actions and statements tied to it, around specific times or dates. So the likes of these specific actions cannot be permitted by evidences that are general in nature, such as the obligation of loving the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Imâm al-Awzâ’î (d. 157 H.) said: “Make yourself patient upon the *Sunnah*, and stop where the people stopped. And believe what they believed, and avoid that which they avoided. And follow the path of your Righteous Predecessors, because what was sufficient for them is sufficient for you.”¹

Imâm Muhammad Ibn ‘Abdil-Hâdî (d. 744 H.) said: “And it is not permissible to innovate a new interpretation of a Verse or a *Hadîth* which the *Salaf* (predecessors) did not hold, know of or convey to the *Ummah*. Otherwise, this implies that they were ignorant of the truth in this (matter), and went astray regarding it, and that the one in opposition (to them) from a later generation was (somehow) guided to it (i.e. the truth).”²

Imâm Ibn al-Qayyim (d. 751 H.) said: “Innovating an opinion in the explanation of the Book of Allâh, while the predecessors and the *Imâms* were upon something contrary to it, necessitates one of two matters: Either it is a mistake in-and-of itself, or (else) the opinions of the *Salaf*

¹ Narrated by Al-Lâlakâ’î in “*Sharh Usûl I’tiqâd Ahl as-Sunnah wal-Jamâ’ah*”, (#280)

² “*As-Sârim al-Munkî Fir-Radd ‘Alâ as-Subkî*”, pg. 318

which contradict it are mistaken. And no intelligent person would doubt that he is more likely to be wrong and mistaken than the opinions of the *Salaf* (are).”³

Imâm Ash-Shâtibî (d. 790 H.) stated: “Had [it] been an evidence for it, it would not have been far removed from the understanding of the *Sahâbah* and the *Tâbi’în* (i.e. the generation after the *Sahâbah*), then those ones (who came later) understand it. Because how could it be that the actions of the earlier ones would be in opposition to what is necessitated by [this (false)] understanding and in contradiction to it, even if it is (represented by their not participating in it)? So whatever the later ones act upon from this type (of innovation), then it is contrary to the consensus of the earlier ones, and anyone who contradicts [their] consensus is mistaken. And the *Ummah* of Muhammad does not come to an agreement upon something which is a misguidance. So whatever they were upon, participating in or not participating in, then it is the *Sunnah* and (it is) the matter that is to be given consideration, and it is the guidance. And there is nothing but right and wrong. So everyone who contradicts the earlier *Salaf*, then he is upon misguidance, and this is sufficient (to prove this point).”⁴

And he said: “And due to all of this, it is obligatory upon the one who is looking at a *Shar’î* (legal) evidence to consider what the earlier ones understood from it and how they acted upon it, as it is more appropriate to be considered correct and more sound to be taken as knowledge and acted upon.”⁵

So we see that it is a dangerous matter to use the Texts of the *Shar’ah* in ways that they were not used by the *Sahâbah*, the *Tâbi’în* and the Righteous Predecessors. And this applies to situations that were around during their time and they were able to discuss, not matters that only appeared afterward (i.e. not referring to events or situations, technologies, etc. that came later on).

Acts of Worship Are *Tawqîfî* (Only Allowed When Sanctioned By a Text)

Allâh, تعالى stated:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

﴿ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you *Islâm* as your religion.﴾⁶

And on the authority of ‘Abdullâh Ibn ‘Amr Ibn al-‘Âs who narrated that the Prophet, صَلَّى اللَّهُ عَلَيْهِ, said:

³ “*Mukhtasar as-Sawâ’iq al-Mursalah ‘Alâ al-Jahmiyyah wal-Mu’attilah*”, Vol. 2/128

⁴ “*Al-Muwâfaqât Fî Usûl ash-Shar’ah*”, Vol. 3/72

⁵ “*Al-Muwâfaqât Fî Usûl ash-Shar’ah*”, Vol. 3/77

⁶ *Sûrat al-Mâ'idah*, 3

"إِنَّهُ لَمْ يَكُنْ نَبِيًّا قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ وَيُنذِرُهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ."

"There was no Prophet, before me except that it was a duty upon him to show his Ummah the good that he knew for them. And to warn them about the evil that he knew for them." ⁷

And on the authority of Abû Tharr who narrated that the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"مَا بَقِيَ شَيْءٌ يُقَرَّبُ مِنَ الْجَنَّةِ وَيُبَاعَدُ مِنَ النَّارِ إِلَّا وَقَدْ بَيَّنَّ لَكُمْ."

"There is nothing by means of which one may draw close to Paradise and move far away from Hell but it has been explained to you." ⁸

So anything that is from the religion would have been clarified by the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. And whatever was not is not from the religion.

And in the time of the *Sahâbah*, they rejected actions because they were done in ways that were not according to the *Sunnah*.

And on the authority of Nâfi' who narrated:

أَنَّ رَجُلًا كَانَ يَلْقَى ابْنَ عُمَرَ فَيَسَلُّهُ عَلَيْهِ فَيَقُولُ: "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَمُعَافَاتُهُ." قَالَ: يُكْثِرُ مِنْ هَذَا. فَقَالَ لَهُ ابْنُ عُمَرَ: "وَعَلَيْكَ مِائَةٌ مَرَّةً لَنْ عُدْتُ إِلَى هَذَا لَأَسُوءَنَّكَ."

That a man used to meet Ibn 'Umar, so he would greet him by saying: "As-Salâmu 'Alayka Wa Rahmatullâhi Wa Barakâtuhu Wa Maghfiratuhi Wa Mu'âfatuh." He (i.e. the narrator) said: "And he would do this often. So Ibn 'Umar said to him: 'And upon you one hundred times. And if you do it again, I will treat you harshly.'" ⁹

And a similar incident has been narrated from 'Abdullâh Ibn 'Abbâs, رضي الله عنهما. ¹⁰

On the authority of 'Amr Ibn Salamah al-Hamdânî who narrated that Abû Mûsâ al-Ash'arî said to 'Abdullâh Ibn Mas'ûd:

رَأَيْتُ فِي الْمَسْجِدِ قَوْمًا جُلُوسًا يَنْتَظِرُونَ الصَّلَاةَ فِي كُلِّ حَلَقَةٍ رَجُلٌ وَفِي أَيْدِيهِمْ حَصَى فَيَقُولُ كَبُرُوا مِائَةً فَيَكْبُرُونَ مِائَةً فَيَقُولُ هَلَّلُوا مِائَةً فَيَهَلِّلُونَ مِائَةً وَيَقُولُ سَبَّحُوا مِائَةً فَيَسَبِّحُونَ مِائَةً قَالَ فَمَاذَا قُلْتُ لَهُمْ قَالَ مَا قُلْتُ لَهُمْ شَيْئًا أَنْتَظَرُ رَأْيَكَ

⁷ Narrated by Muslim in his "*Sahîh*", (#1,844)

⁸ Narrated by At-Tabarânî in "*Al-Mu'jam al-Kabîr*", (#1,647) and declared "*Sahîh*" by Al-Albânî in "*Silsilat al-Ahâdîth as-Sahîhah*", (#1,803)

⁹ Narrated by 'Abdur-Razzâq in "*Al-Musannaf*". And I asked our *Shaykh* Sulaymân Ibn Nâsir al-'Ulwân, if it was "*Sahîh*" and he said: "Yes, it is *Sahîh*." And he also authenticated it in his book "*Al-I'lâm Bi'Wujûb at-Tathabbut Fî Riwayât al-Hadîth Wa Hukm al-'Amal Bil-Hadîth adh-Dha'îf*", pg. 11

¹⁰ Narrated by Al-Bayhaqî in "*Al-Jâmi' Li'Shu'ab al-Îmân*", Vol. 6/455, and it was declared "*Sahîh*" by Ibn Hajar in "*Al-Futûhât ar-Rabbâniyyah*", Vol. 5/293

وَانْتَظَرَ أَمْرَكَ قَالَ أَفَلَا أَمَرْتَهُمْ أَنْ يُعَدُّوا سَيِّئَاتِهِمْ وَضَمِنْتَ لَهُمْ أَنْ لَا يَضِيعَ مِنْ حَسَنَاتِهِمْ ثُمَّ مَضَى وَمَضَيْنَا مَعَهُ حَتَّى أَتَى حَلْقَةً مِنْ تِلْكَ الْحَلَقِ فَوَقَّفَ عَلَيْهِمْ فَقَالَ مَا هَذَا الَّذِي أَرَأَكُمْ تَصْنَعُونَ قَالُوا يَا أَبَا عَبْدِ الرَّحْمَنِ حَصَى نَعُدُّ بِهِ التَّكْبِيرَ وَالتَّهْلِيلَ وَالتَّسْبِيحَ قَالَ فَعَدُّوا سَيِّئَاتِهِمْ فَأَنَا ضَامِنٌ أَنْ لَا يَضِيعَ مِنْ حَسَنَاتِكُمْ شَيْءٌ وَيُحَكِّمُ يَا أُمَّةَ مُحَمَّدٍ مَا أَسْرَعَ هَلَكَتُكُمْ هَؤُلَاءِ صَحَابَةُ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَافِرُونَ وَهَذِهِ ثِيَابُهُ لَمْ تَبَلْ وَأَنْبِئْتُهُ لَمْ تُكْسَرْ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ لَعَلَى مِلَّةٍ هِيَ أَهْدَى مِنْ مِلَّةِ مُحَمَّدٍ أَوْ مُفْتَسِحُو بَابِ ضَلَالَةٍ. " قَالُوا: "وَاللَّهِ يَا أَبَا عَبْدِ الرَّحْمَنِ مَا أَرَدْنَا إِلَّا الْخَيْرَ قَالَ وَكَمْ مِنْ مُرِيدٍ لِلْخَيْرِ لَنْ يُصِيبَهُ."

"I saw some people in the *Masjid* sitting in circles waiting for the prayer. In every circle there was a man, and in their hands were pebbles. He would say, 'Say *Allâhu Akbar* one hundred times', so they would say *Allâhu Akbar* one hundred times. Then he would say, 'Say *Lâ ilâha Ill-Allâh* one hundred times', so they would say *Lâ ilâha Ill-Allâh* one hundred times. Then he would say, 'Say *Subhân Allâh* one hundred times', and they would say *Subhân Allâh* one hundred times.'" He (i.e. 'Abdullâh Ibn Mas'ûd) said: "What did you say to them?" He said: "I did not say anything to them. I was waiting for your opinion." He said: "Why did you not tell them to count their bad deeds and promise them that none of their good deeds would be lost?" Then he went away and we went with him, until he came to one of those circles. He stood over them and said: "What is this that I see you doing?" They said: "O Abû 'Abdir-Rahmân (i.e. 'Abdullâh Ibn Mas'ûd), these are pebbles with which we count the *Takbîr*, *Tahlîl* and *Tasbîh*." He said: "Tally up your bad deeds, for I promise you that nothing of your good deeds will be lost. Woe to you, O *Ummah* of Muhammad, how soon you have become doomed! These are the Companions of your Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; still alive amongst you, his clothing is not yet worn out and his vessels (for food and drink) are not yet broken. By the One in Whose Hand is my soul, (either) you are following a way that is more guided than the way of Muhammad, or you are opening a door of misguidance." They said: "By Allâh, O Abû 'Abdir-Rahmân, we did not intend anything but good." He said: "How many of those who intend good never attain it." ¹¹

So despite the fact that greeting a Muslim and performing *Thikr* are things that are good in and of themselves, the *Sahâbah* rejected these actions, as they were done in a manner that was not specifically legislated.

Imâm Muhammad Ibn Ahmad as-Sarkhasî al-Hanafî (d. 482 H.) stated: "Opinion is not a contributing factor in knowing what is obedience to Allâh. And due to this, it is not allowed to sanction the basis of a worship through opinion." ¹²

Ibn Daqîq al-Îd (d. 702 H.) said: "And the majority of the acts of worship are *Ta'abbudî* (done for 'Ibâdah without knowing the exact causal factor) and based upon *Tawqîf* (forbidden until proven)." ¹³

¹¹ Narrated by Ad-Dârimî in his "*Sunan*", and it was declared "*Sahîh*" by al-Albânî in "*Silsilat al-Ahâdîth as-Sahîhah*", Vol. 5/11

¹² "*Usûl as-Sarkhasî*", Vol. 2/122

¹³ "*Ihkâm al-Ahkâm Sharh Usûl al-Ahkâm*", pg. 122

Imâm Muhammad Ibn Muflih al-Hanbalî (d. 763 H.) stated: “No actions of the religion are allowed to be taken as a means (of worship) unless it is legislated. This is because acts of worship are based upon *Tawqîf*.” ¹⁴

Ibn Hajar al-‘Asqalânî (d. 852 H.) stated: “The sanctioning of acts of worship is only taken from *Tawqîf*.” ¹⁵

And he said: “The default concerning acts of worship is *Tawqîf*.” ¹⁶

Imâm Muhammad Ibn Ahmad ar-Ramlî ash-Shâfi‘î (d. 1004 H.) stated: “The default concerning acts of worship is *Tawqîf*.” ¹⁷

Imâm Muhammad Ibn ‘Abdil-Bâqî az-Zarqânî al-Mâlikî (d. 1122 H.) stated: “The default concerning *‘Ibâdah* is *Tawqîf*.” ¹⁸

The Specific Evidences Used To Sanction the *Mawlid*

1-In His *Qur’ân*, Allâh Legislated Rejoicing in His Bounty and His Mercy

They say: Allâh, تعالى, Said:

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

﴿ Say: “In the Bounty of Allâh, and in His Mercy; therein let them rejoice.” That is better than what they amass. ﴾ ¹⁹

They state that what is meant in this Verse is the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. And that this Verse proves the permissibility of rejoicing in his birth, therefore, having a celebration for this is permissible.

The major Scholars of *Tafsîr*, such as *Imâm* Ibn Jarîr at-Tabarî, ²⁰ *Imâm* al-Qurtubî, ²¹ *Imâm* Ibn Kathîr, ²² *Imâm* al-Baghawî, ²³ and others did not mention this type of *Tafsîr* at all. Rather, they explained it as being the *Qur’ân*, being from its people, the *Sunnah*, and *Islâm*. And this is the *Tafsîr* (interpretation) that they narrated from the *Sahâbah* and the *Tâbi‘în*.

¹⁴ “*Al-Âdâb ash-Shar‘iyyah*”, Vol. 2/265

¹⁵ “*Fat’h al-Bârî*”, Vol. 2/80

¹⁶ “*Fat’h al-Bârî*”, Vol. 3/54

¹⁷ “*Ghâyat al-Bayân Sharh Zubud Ibn Raslân*”, pg. 79

¹⁸ “*Sharh az-Zarqânî ‘Alâ Muwatta’ Mâlik*”, Vol. 1.434

¹⁹ *Sûrat Yunus*, 58

²⁰ “*Jâmi’ al-Bayân ‘An Ta’wîl Ây al-Qur’ân*”, Vol. 12/194-200

²¹ “*Al-Jâmi’ Li’Ahkâm al-Qur’ân*”, Vol. 11/10-12

²² “*Tafsîr al-Qur’ân al-Athîm*”, Vol. 3/370-371

²³ “*Ma’âlim at-Tanzîl*”, Vol. 4/138

But even if one were to say that what was meant is the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, himself, then it would be his being sent as a Prophet, and not his birth, which is a mercy and something to rejoice in. This is because it has come in the *Qur'ân* and the *Sunnah* that his being a Mercy was by being sent as a Prophet, not merely being born. Allâh, تعالى, said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

﴿ And We have sent you not but as a mercy for the *Al-'Âlamîn*. ﴾²⁴

And on the authority of Abû Hurayrah, رضي الله عنه, who narrated:

قِيلَ: "يَا رَسُولَ اللَّهِ ادْعُ عَلَى الْمُشْرِكِينَ." قَالَ: "إِنِّي لَمْ أُبْعَثْ لِعَانًا وَإِنَّمَا بُعِثْتُ رَحْمَةً."

It was said: "O Messenger of Allâh, supplicate against the polytheists." He said: "I was not sent as a curser, rather, I was only sent as a mercy to the Worlds."²⁵

2-Allâh Commanded Us to Send Blessings upon the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Celebrating the *Mawlid* Encourages People to Do So

Allâh, تعالى, Said:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

﴿ Allâh sends His Blessings on the Prophet, and His Angels do too. O you who believe! Send your Blessings on him, and greet him with the *Islâmic* way of greeting. ﴾²⁶

They state that having the *Mawlid* encourages people to perform this *Salât* upon the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

However, we say:

Firstly, we have general evidences for performing *Salât* upon the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which cannot be specified or restricted to certain times, places, etc. without any evidence. Some of these general evidences are:

The Statement of Allâh, تعالى:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

²⁴ *Sûrat al-Anbiyâ'*, 107

²⁵ Narrated by Muslim in his "*Sahîh*", (#2,599)

²⁶ *Sûrat al-Ahzâb*, 56

﴿ Allâh sends His *Salât* on the Prophet and His Angels do too. O you who believe! Send your *Salât* on him, and greet him with the *Islâmic* way of greeting. ﴾²⁷

And on the authority of Anas Ibn Mâlik, who narrated, that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ عَشْرُ خَطِيئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ."
"Whoever performs *Salât* upon me once, Allâh sends ten *Salât* upon him, ten sins are erased off of him, and he is raised ten levels."²⁸

Secondly, we have specific times already specified in the *Sharî'ah* in which it is more recommended than in general to perform *Salât* upon the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. From amongst the many times narrated are:

After the *Athân*:

On the authority of 'Abdullâh Ibn 'Amr who narrated, that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ."
"If you hear the *Mu'athin*, then say what he is saying, then perform *Salât* upon me, because whoever performs *Salât* upon me, Allâh will send *Salât* upon him, due to it, ten times."²⁹

During the *Salât*:

On the authority of Fudhâlah Ibn 'Ubayd, who narrated:

سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو فِي صَلَاتِهِ فَلَمْ يُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "عَجَلْ هَذَا." ثُمَّ دَعَاهُ فَقَالَ لَهُ أَوْ لغيره: "إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالتَّنَاءِ عَلَيْهِ ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَدْعُ بَعْدَ مَا شَاءَ."

The Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard a man supplicating in his *Salât*, and he did not perform *Salât* upon the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said: "This one is hasty." Then he called him and said to him or someone else: "If any of you performs *Salât*, then let him begin

²⁷ *Sûrat al-Ahzâb*, 56

²⁸ Narrated by At-Tirmithî, and declared "*Sahîh*" by Al-Albânî in "*Sahîh Sunan an-Nasâ'i*", (#1,296) and "*Hasan*" by Al-Wâdi'î in "*As-Sahîh al-Musnad*", (#124)

²⁹ Narrated by Muslim in his "*Sahîh*", (#384)

with praising Allâh and extolling Him. Then let him perform Salât upon the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Then let him supplicate with whatever he wishes.”³⁰

On Friday as a Whole:

And within a *Hadîth* on the authority of Aws Ibn Abî Aws who narrated that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْحَةُ وَفِيهِ الصَّعَقَةُ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ."

"Indeed from the best of your days is Friday. On it, Âdam was created, on it he was taken, on it is the blowing (of the trumpet) and on it is the Sa'qah. So perform much Salât upon me on it, as your Salât will be presented to me." ³¹

So we have evidence proving that it is recommended in general, as well as at specified times in the *Sharî'ah*. So how can other specific times be added to these?

3-The Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Used to Fast on Mondays, Which Was the Day He Was Born

And they use the *Hadîth* of Abû Qatâdah al-Ansârî, from the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, that he was asked about fasting on Monday, so he said:

"ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ وَيَوْمٌ بُعِثْتُ. " أَوْ "أُنْزِلَ عَلَيَّ فِيهِ."

"That is the day I was born and the day I was sent." Or "Revelation came to me." ³²

They state that here, the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, did something specific (i.e. fasting), on a specific day (Monday) and stated that it was because he was born on this day.

About this we say:

Yes, the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, used to fast Mondays, which was the day of the week he was born. However, he did not fast the date of the month he was born. And as was made clear in

³⁰ Narrated by At-Tirmithî and he declared it "*Hasan Sahîh*", and "*Sahîh*" by Al-Albânî in "*Sahîh Jâmi' at-Tirmithî*", both (#3,477).

³¹ Narrated by Abû Dâwûd (#1,047). It was declared "*Sahîh*" by An-Nawawî in "*Al-Majmû' Sharh al-Muhatthab*", Vol. 4/548, Muhammad Ibn 'Abdil-Hâdî in "*As-Sârim al-Munkî*", pg. 336, Badr ad-Dîn al-'Aynî in "*Al-'Alim al-Hayyab*", pg. 82, and Al-Albânî in "*Sahîh Sunan Abî Dâwûd*", (#1,047).

³² Agreed upon, and this is one of Al-Bukhârî's phrasing (#1,162)

the previous article, it is not confirmed which day he was born. So not only did he not fast it, he didn't even clarify to us what day it was.

And even if one were to use this as evidence, then what it would be evidence for is to show their joy for his birth in the way that he showed his joy for his birth, which was through fasting. Instead, parties are thrown and innovated acts are performed as a way to celebrate this unconfirmed day.

Some may say that we are going above and beyond the minimum, which is fasting Mondays, by celebrating the yearly date that he was born. So we ask, what is the difference between this and between praying the *Sunnah* of *Fajr*, *Maghrib*, '*Ishâ*' and so on, as four *Rak'ahs*, stating that we are performing the two, plus going beyond the minimum? If this is permissible and actually better, then this should be as well.

So we say that, if fasting Mondays shows that it is permissible in general to celebrate his birth, then having other means of celebration should likewise be permissible, then what about the evidence for *Hajj* in specific times being used as evidence for *Hajj* in other ways? And likewise with other acts of worship? The point is that if it becomes acceptable to innovate the means in which we show our gratitude for the birth of the Prophet by extending it beyond fasting on the Day of the week (i.e. Monday) – not the date of the month, which we can't even know – then what is to stop us from innovating legislated rituals from other specified and restricted aspects of worship in regulated times, such as *Hajj*, etc.?

And clarification has already passed concerning using evidences in ways that the *Salaf* did not use them, which should be more than sufficient to withhold from innovating these actions.

4-The Prophet Mûsâ, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Fasted 'Âshûrâ' out of Thanks to Allâh, تعالى, the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Did So As Well

They mentioned the *Hadîth* of 'Abdullâh Ibn 'Abbâs, رضي الله عنهما:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ الْمَدِينَةَ وَجَدَهُمْ يَصُومُونَ يَوْمًا يَعْنِي عَاشُورَاءَ فَقَالُوا: "هَذَا يَوْمٌ عَظِيمٌ وَهُوَ يَوْمٌ نَجَّى اللَّهُ فِيهِ مُوسَى وَأَغْرَقَ آلَ فِرْعَوْنَ فَصَامَ مُوسَى شُكْرًا لِلَّهِ." فَقَالَ: "أَنَا أَوْلَى بِمُوسَى مِنْهُمْ." فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

That when the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, came to Al-Madînah, he found them fasting a day, meaning 'Âshûrâ'. And they said: "This is a great day, and it is the day on which Allâh saved Mûsâ and drowned the party of Fir'awn, so Mûsâ fasted it out of gratitude to Allâh. So he (i.e. the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "I have more right to Mûsâ than you." So he fasted it and ordered the fasting of it.³³

³³ Narrated by Al-Bukhârî in his "*Sahîh*", (#3,397)

They use this in the same way that they use the *Hadîth* of fasting Mondays. They state that the Jews mentioned that Mûsâ fasted this day because Allâh saved *Banî Isrâ'îl* from Fir'awn, and the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, approved of this, did it himself and ordered for it to be done. So since a specific action (i.e. fasting), was done on a specific day (i.e. 'Āshûrâ'), and it was done for a specific reason, (i.e. out of gratitude to Allâh for saving them), then this proves that doing specific actions on the claimed birthday of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, out of gratitude to Allâh, is permissible.

About this we say:

All that was stated about the previous evidence can be said about this evidence.

Also, here, the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, fasted a day and ordered for it to be fasted. He is also the same Prophet who did not celebrate his own birthday, nor did he order anyone to do so. Nor did he even confirm its date for us.

So even if someone were to perform this exact action, which is fasting, on the day of the month that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was born, if its date were even confirmed, then we would say that it is a mistake. This is because he has made a specific act of worship on a specific day for a specific reason, without any evidence for specifying that date. So how about when the day itself is not even confirmed to begin with, and the act being performed is not even what has come in the *Hadîth* being used as evidence, yet it was perfectly possible for the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to do so, and for the *Sahâbah* to do so, but we have not one specific evidence for this?

And what is the difference between this and between someone using the *Hadîth* of Abû Qatâdah al-Ansârî, رضي الله عنه, that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ."

"If any of you enters the Masjid, then let him perform two Rak'ahs before he sits."³⁴

...as evidence that one should read *Āyat al-Kursî* when he sees a *Masjid*, and he argues that this is an act of worship done out of respect for the *Masjid*, and this is also an act of worship that we will do out of respect for the *Masjid*. The point here is that this alleged use of evidence isn't evidence at all for what those grasping for proof are attempting to use it for. One text is an evidence for what is demonstrated in the *Hadîth* itself, while the second has no evidence.

5-Abû Lahab Had His Punishment Reduced Due To Being Happy When the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was Born

³⁴ Narrated by Al-Bukhârî in his "*Sahîh*", (#444) and Muslim in his "*Sahîh*", (#714)

And they use a statement of ‘Urwah at the end of a long *Hadîth* of Umm Habîbah, رضي الله عنها:

وَتُوَيْبَةُ مَوْلَاةٌ لِأَبِي لَهَبٍ كَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حَبِيبَةٍ قَالَتْ لَهُ: "مَاذَا لَقِيتَ؟" قَالَ أَبُو لَهَبٍ: "لَمْ أَلْقَ يَعْذُكُمُ غَيْرَ أَنِّي سَقِيتُ فِي هَذِهِ بَعْتَاقَتِي تُوَيْبَةَ."

‘Urwah stated: "And Thuwaybah was the freed slave girl of Abû Lahab whom he had freed, and then she suckled the Prophet (as an infant). When Abû Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, 'What have you encountered?' Abû Lahab said: 'I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my freeing Thuwaybah.'" ³⁵

And they state that the reference to Abû Lahab freeing Thuwaybah and it being a reason for his punishment being reduced is explained in other narrations in which he freed her due to his joy when she informed him of the birth of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. So they state that since his punishment is reduced, and it is reduced due to his freeing Thuwaybah, and he freed Thuwaybah because he was happy about the birth of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then this shows that doing something out of joy for his birth is legislated.

About this we say:

Firstly, this statement from ‘Urwah in "*Sahîh al-Bukhârî*" is "*Mursal*". This was mentioned by Ibn Hajar al-‘Asqalânî, ³⁶ Badr ad-Dîn al-‘Aynî (d. 855 H.), ³⁷ and others. And this is obvious from the *Hadîth* itself, as ‘Urwah did not mention who he heard this from.

And ‘Urwah is a *Tâbi‘î*, and it is known that when it came to statements other than the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the *Sahâbah*, as well as ones that had the beginning parts of the chain of narration mentioned (*Mu‘allaq*), then Al-Bukhârî did not place the same conditions of authenticity on the latter as he did with the former. And this is evident from the words of those who commented on "*Sahîh al-Bukhârî*", such as Ibn Hajar al-‘Asqalânî in "*Fat’h al-Bârî*", Badr ad-Dîn al-‘Aynî in "*Umdat al-Qâri*", as well as the book "*Taghlîq at-Ta‘lîq*" by Ibn Hajar al-‘Asqalânî, and others.

And a known rule amongst the Scholars of *Hadîth* is that they would narrate side points to authentic *Hadîths* that were not at the level of the original *Hadîths* themselves. This is evident in "*Sahîh al-Bukhârî*" and "*Sahîh Muslim*". In fact, a whole book has been written about this concerning "*Sahîh Muslim*", called "*Ghurur al-Fawâ'id al-Majmû'ah Fî Bayân Mâ Waqa'a Fî Sahîh Muslim Min al-Asânîd al-Maqtû'ah*", by Imâm Abul-Husayn Yahyâ Ibn ‘Alî al-‘Attâr al-Mâlikî (d. 662 H.).

³⁵ Narrated by Al-Bukhârî in his "*Sahîh*", (#5,101)

³⁶ "*Fat’h al-Bârî*", Vol. 9/49

³⁷ "*Umdat al-Qâri*", Vol. 20/132

Secondly, *Imâm* an-Nawawî (d. 676 H.) stated: “If it was the thirtieth night of *Sha’bân*, and the people did not see the *Hilâl* (i.e. new moon), and a person saw the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, while asleep, and he said to him: ‘Tonight is the first of *Ramadhân*.’ Then fasting according to this dream would not be valid; not for the one who had the dream, nor for anyone else. This was mentioned by *Al-Qâdhî* Husayn and others, and *Al-Qâdhî* ‘Iyâdh mentioned that there is consensus upon this.”³⁸

So we see that even a ruling that is confirmed in the *Sharî’ah* (i.e. beginning *Ramadhân* when the new moon is sighted) cannot be implemented through something that comes in a dream, even if the one seen is the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who we know will not be imitated in a dream by the *Shaytân*. So how then would we bring a new ruling, based upon someone who can be imitated, who isn’t even Muslim, without knowing who saw the dream to being with.

Thirdly, this narration contains no mention of the punishment being reduced due to Abû Lahab freeing Thuwaybah because of his joy at hearing of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ’s birth. This was only mentioned by Abul-Qâsim as-Suhaylî (d. 581 H.),³⁹ attributing it to “*Sahîh al-Bukhârî*”. However, as we have seen, there is no mention of this whatsoever in “*Sahîh al-Bukhârî*”, and it is not confirmed at all.

Fourthly, what is known to the People of *Sîrah* is that Abû Lahab freed Thuwaybah a long time after the birth of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This was discussed by Abû ‘Umar Ibn ‘Abdil-Barr (d. 463 H.),⁴⁰ Abul-Faraj Ibn al-Jawzî (d. 592 H.),⁴¹ Ibn Hajar al-‘Asqalânî,⁴² and others. Therefore, the freeing of Thuwaybah by Abû Lahab wasn’t even something he did in recognition of the birth of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, anyway, as those who claim it is evidence for their innovated activities allege!

Conclusion

These are the five strongest arguments put forth by those who permit the *Mawlid*. And as you can see, they are not strong at all. So overall, we see that firstly, there is a lack of evidence to sanction the *Mawlid*. And secondly, there is evidence to prohibit it (as discussed in the companion piece to the article). And Allâh Knows Best.

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³⁸ “*Al-Majmû’ Sharh al-Muhathab*”, vol. 6/292

³⁹ “*Ar-Rawdh al-Unuf Fî Sharh as-Sîrah an-Nabawiyyah*”, Vol. 5/192

⁴⁰ “*Al-Istî’âb Fî Ma’rifat al-As’hâb*”, Vol. 1/12

⁴¹ “*Al-Wafâ Fî Ahwâl al-Mustafâ*”, Vol. 1/106

⁴² “*Fat’h al-Bârî*”, Vol. 9/48 and “*Al-Isâbah Fî Ma’rifat as-Sahâbah*”, Vol. 4/250